

THREE  
SERMONS  
MADE BY M<sup>R</sup>.  
HENRY SMITH.

- I. *The Benefit of Consentation.*  
II. *The Affinitie of the Faithfull.*  
III. *The Lost Sheepe is found.*



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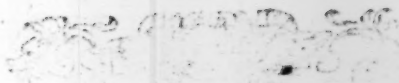
THREE

SERMONS

65/E)

MADISON

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## THE BENEFIT OF Contentation.

I. TIMOTH. 6. 6.

*Godlinesse is great gaine, if a man be content with  
that hee hath.*



Ecause when we preach, we know not whether wee shall preach againe; my care is, to choose fit and proper Texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath giuen you more then other, which should turne couetousnesse into thankfulnesse: yet as the Iuie groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheeth the Philosopher stone, and who is within these walls that thinks hee hath enough, though there be so many that haue too much? As the Isralites murmured as much when they had *Manna*, as when they were without it, *Exod. 16. 3.* so they which haue riches couet as much as they which are without them: that conferring your minds and your wealth together, I may truly say, this Citie is rich. If it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not enough, when you haue more then you need. If you cannot choose but couet riches, I will shew you riches which you may couet. *Godlinesse is great riches.* In which words, as *Jacob* craued of his Wiues and his Seruants *Gen. 35. 4.*

to glue him their Idols, that hee might bury them: so *Paul* crauech your couetousnesse, that he might bury it, and that yee might be no losers, he offereth you the vantage instead of gaine, he proposeth great gaine. *Godmesse is great gaine*: as if he should say, Will you couet little gain before great? you haue found little ioy in mony, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole; Lawier against Lawier, Brother against Brother, Neighbour against Neighbour, for the golden apple, that poore *Naboth* cannot hold his own, because so many *Achabs* are sick for his Vineyard: when he hath found the disease, like a skilfull Physician, he goeth about to picke out the greedy worme which maketh men so hungry; & setteth such a glasse before them, that will make a shilling seem as great as a pound, a cottage seeme as faire as a Palace, and a plough seeme as goodly as a Diadem, that he which hath but twentie pounds shall be as merry as hee which hath an hundred, and hee which hath an hundred, shall be as iocund as he which hath a thousand, and he which hath a thousand, shall be as well contented as hee which hath a million: even as *Daniel* did thrine with water and pulse, as well as the rest did with their wine and junkets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so work vpon your hearts, that you shall go away euery man contented with that which hee hath; like *Zachens*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zachens* seemed rich to others, but this was the first day that *Zachens* seemed rich vnto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bade the young man, to see what he would do; but he which forbid him to keep his riches, forbiddeth vs to loue riches, and makes our riches seeme pouertrie. When ye contemne riches, ye shall seem rich



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rich, because no man hath enough, but he which is contented: but if yee couer, & grone, and thirst, as *Jacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For yee wil be couetous vntil ye be religious. He that wil haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out, if yewil leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had beene washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought vsurie, & simonie, and briberie, & crueltie, and subtiltie, & enuy, & strife, and deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies, and fraud, but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischiefs: other sins are but hirelings vnto this sin, vsurie, and briberie, & simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her liuing in. As the Receiuer makes a thiefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiue the booty which they steale. Euen as *Rachel* cryed to her husband, *Give mee children or else I die*, so couetousnesse cryeth vnto vsurie, and briberie, and simonie, & crueltie, & deceit, and lies, *Give me riches or else I die*. How they may saue a little, and how they may get much, & how they may prolong life, is euery mans dreame from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawn of all sinne. Take away couetousnesse, and hee will sell his wares as cheape as he: he will bring vp his children as ver-  
tuously as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of euery heart, what makes *Gehezi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *Dauid* that

Gen. 49. 4.

2. Kin. 5. 14

Acts 9. 18.

Gen. 30. 1.

Rom. 11.

1. Tim 6. 10

2. Kin. 5. 11

Acts 19. 4

1. Sam. 25. 1

Exod. 5. 6.

that which *Abigail* gaue him ? what makes *Iudas* grudge the oyle which *Mary* tendred ? nothing but couetousnesse. When thou shouldest giue, shee saith it is too much : when thou shouldest receiue, shee saith, it is too little : when thou shouldest remit, shee saith, it is too great : when thou shouldest repent, shee saith, it is too soone : when thou shouldest heare, she saith, it is too farre : like *Pharaoh*, which found one businesse or other to occupie the Iewes when they should serue God.

2. Reg. 7. 2.

Thus euerie labour hath an end, but couetousnesse hath none ; like a suiter in Law, which thinks to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land : so he which is set on coueting doth drink brine which makes him thirst more, & sees no haueu till he arriue at death ; when he hath lied, he is readie to lie againe : when he hath sworne, hee is readie to swear againe : when he hath deceiued, he is readie to deceiue againe : when the day is past, hee would it were to begin againe : when the Terme is ended, he wisheth it were to come againe ; and though his house be full, and his shop full, and his coffers full, and his purse full : yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food which shee findeth. The Lion doth refresh himselfe with the prey that he taketh, but the couetous man lieth by his money, as a sicke man sits by his meat, and hath no power to taste it, but to looke vpon it ; like the Prince to whom *Elisha* said, *That hee should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet : he gathereth to gather : he labourerh to labor : he careth to care : as though his office were, to fill a coffer full of Angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but load him. How happy  
 Prov. 9. 12. were some, if they knew not gold from leade ? *If thou bee wise*

wife (saith Salomon) thou shalt be wise for thy selfe: But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten with all his stirre? Therefore couetousnesse may well be called Miserie, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which deceiue others, deceiue themselves, and liue like *Cain*, which was a vagabond vpon his owne land, so they are beggers in the middest of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to find them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eye, that when their riches lie before them they haue pouertie, and he which hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hel, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach cryeth giue, giue, so their hearts cry, bring, bring: & though the tempter should say to him, as he said to Christ, *All these will I giue thee*, yet all will not content them, no more then Heauen contented him. But as the Glutton in Hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie, and sweare, and deceiue for a drop of riches. The deuil needs not offer them all, as he did to Christ, for they will serue him for lesse, but if hee could giue them all, all would not content them, no more then the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be coue-

Gen. 4.14.

Prou. 30.15

Matt. 4.9.

Luke 4.6.

Luke 16.24

alous. Therefore one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottome.

Gen. 5. 15. A Prentise is bound but for nine yeeres, & then he is free, but if the covetous man might live longer then *Methuselah*, yet they would never be Free-men, but Prentises to the world, while they have a foot out of the graue.

1. Pet. 5. 8. It is a wonder to see: as the Deuil compasseth about, seeking whom hee may deuoure, so men compass about seeking what they may deuoure, such loue is betweene men & money, that they which professe good will vnto it with their hearts, wil not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leasure to sanctifie themselues, which haue no leasure to refresh themselves.

Matt. 6. 24. Christ knew what hee spake when he said: *No man can serue two Masters* (meaning God, & the world) because each would haue all. As the Angel and the Deuill stroue for the bodie of *Moses*, not who should haue a part, but who should haue the whole: so they strue stil for our soules, who

1. Iob. 2. 15 shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God*. Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmitie to God, and therefore the louers of the world must needs be enemies to God: and so no covetous man is Gods seruant, but Gods enemy. For this cause covetousnesse is called Idolatry, which is the most contrary sinne to God, because as reason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

This word doth signifie that the covetous make so much of money, that they even worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. Paul seeing such sins committed, and such paines taken for gaine, thought with himselfe, if they could be perswaded, that *godlinesse is gaine*, it is like that they would take as much paines for Godlinesse as they take for Gaine. Therefore he taketh vpon him to prooue this strange Paradoxe, that godlinesse



is gaine, against all them in the verse before, which hold, that  
 gaine is godlinesse. These two opinions are very contrary,  
 and here are many against one. A man would thinke that  
*Paul* should be very eloquent and sharpe witted; and that  
 hee had need to vse some Logick, for he hath chosen a hard  
 Text. What, *Paul*, will you prove that godlinesse is gaine? You  
 shall haue moe opponenits against you then *Michaiah* had, *1. Reg. 17.7*  
 when he forbad *Achab* to fight. If you had taken the former  
 verse, which saith that gaine is godlines, then you should haue  
 had matter and examples enough, the Merchant & Mercer,  
 and Lawier, and Land-lord, and Patron, and all would come  
 in and speake for gaine, as the Ephesians cryed for *Diana*: *Act. 19.28.*  
 but if you will be crosse to all, and preach, godlinesse is gaine,  
 to them which count gaine godlines, men will thinke of you *Act. 16.24.*  
 as *Festus* did, that you speake you know not what. These  
 lessons are for *Paul* himselfe. As Christ saith, *All doe not re-* *Mat. 19.11*  
*ceiue this word,* so all doe not count this gaine, but lesse: we *Luke 12.18*  
 count him rich that hath his barnes full like the churle, his *Luke 16.14*  
 coffers full like the glutton, his table full like *Belshazzar*, his *Dan. 5.1.*  
 stable full like *Salomon*, his grounds full like *Iob*, his purse *1. Reg. 4.26.*  
 full like *Crasus*. You speake against your Master, for Christ *Iohn 1.3.*  
 sent word vnto *Iohn*, that the poore receiue the Gospell, as *Luke 7.12.*  
 though the godly were of the poorer sort: and *Dauid* calleth *Psa. 73.3.12*  
 the wicked rich, *they prosper and flourish*, saith hee, their seede  
 blatteth not, their cow calteth not, as if he should say, It is  
 not as you take it, *Paul*, that godlines doth make men rich. *Luk. 16.19.*  
 For this I haue obserued in my time, that the wicked be the *20.*  
 wealthiest: and good *Lazarus* is the poore man, and wicked *Iohn 7.48.*  
*Dives* is the rich man. Againe, wee reade that the Officers  
 were asked, which of the Pharisees, or of the Rulers did fol-  
 low Christ, yet these were counted rich men, though they  
 had no godlinesse: and if you should examine your selfe, it  
 seemes you were no rich man, for all your godlinesse, when *1. The. 3.9.*  
 you did worke with hands for your liuing, therefore if god-  
 linesse be such gaine, how happeneth it that your share is no *Iohn 3.4.*  
 better? so they which are like *Nicodemus* (when Christ saith  
 that they must be borne againe) thinke that he can haue no  
 other

Iohn 6.

Mat. 10. 20

Iohn 4. 3.

Abac. 1. 5.

Psal. 14. 2.

Psal. 53. 2.

Psal. 4. 6.

Mat. 11. 19

Luke 1. 51.

other meaning, but that they must returne into their mothers wombe; and when hee calles himselfe bread, that hee must needs meane such bread as they dine with. As the Iewes, hearing the Prophets speake so often of Christs Kingdome, and call him a King, looked for a temporal King, that should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, and riches, straight their minds runne vpon earthly, and worldly, and transitorie things, such as they loue, to whom Paul answereth, as Christ answered his Disciples, *I haue another meate which you know not of: so there are other riches which you know not of*: I said not, that godlinesse is earthly, or worldly, or transitory gaine, but *great gaine*.

He will not onely proue godlinesse to be *gaine*, but *great gaine*: as if he should say, more gainfull then your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches belieue, that godlinesse wil make them rich sooner then couetousnesse. I feare this saying may be renewed, *If a man tell you, ye will not beleue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one*: so this sentence may goe from Court to Citie, from Citie to Country, and say, there is scarce one in a towne that wil subscribe vnto it. *Many* (said David) *aske who will shew vs any good?* meaning riches, and honour, and pleasure which are not good. But when he came to godlinesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioyne with him. *Yet wisdom is iustified by her owne children*, and the godly count godlinesse *gain*: to make vs loue godlinesse, he calleth it by the name of that wee loue most: that is, *gaine*. As the Father calleth his Son which he would loue more then the rest, by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory, but

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but because godlinesse is profitable to vs. For godlinesse is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is dutie to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlinesse, and therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Jeremy*) *The Lord is my portion*, as though hee desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches, then all the treasures of Egypt.* If crosses bee riches, as *Moses* thought, what riches are in godlinesse? But is this all the haruest? Shall godlinesse bee all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life, and of the life to come*, that is, the godly shall doe well in heauen and here too. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast upon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithfull haue the inward blessing, so they haue the ourward blessings too, when they are good for the. For (saith *David*) *They which seeke the Lord shall want nothing that is good.* Now God knoweth better then wee what is good for vs, as the nurse knoweth better then the childe when the milke is readie for it. Therefore Christ saith, *Your heauenly Father knoweth what*

*Prou. 3. 8.*

*Mat. 6. 33.*

*2/a. 30. 36.*

*Lam. 3. 24.*

*Heb. 11. 26.*

*1. Tim. 4. 8.*

*Mat. 6. 33.*

*Ruth 2. 16.*

*Gen. 27. 8.*

*psal. 34. 10.*

*Mat. 6. 32.*

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*you haue needs of: hee saith not, that wee know what wee haue needs of, but that our Father knoweth: as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father will send you riches; when you haue need of libertie, your Father will send you libertie: for he saith not only, that his Faiber know-*

*Matt. 7. 11. eth what wee haue need of, but that hee will giue vs the things which wee need. Therefore as children take no care for their apparell, what clothes they shall weare, nor for their victu-*  
*Matt. 6. 31. alls, what meate they shall eate, but leaue this care for their*  
*Psal. 34. 10 Father, so saith Christ, Take you no care, for my Father careth*  
*& 23. 5. for you.*

He was not content to call Godlinesse gaine, but he calleth it *great gaine*, as if he wold say, *Gaine*, and more then *Gaine*: riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the liuing God, they call him the

*Deut. 12. 17 great God: so the gaine of Godlinesse is called great gaine.*  
*Mar. 4. 7. The riches of the world are called earthly, transitory, snares,*  
*1. Tim. 6. 9. thornes, dung, as though they were not worthy to be coun-*  
*Phil. 3. 9. ted riches: and therefore, to draw the earnest loue of men*  
*from them, the holy Ghost brings them in with these names*  
*of disdaine, to disgrace them with their louers: but when he*  
*comes to godlinesse, which is the riches of the soule, he cal-*  
*Prou. 34. 9. leth it great riches, heavenly riches, vnsearchable riches,*  
*Prou. 4. 9. euerlasting riches, with all the names of honour, and all the*  
*& 13. names of pleasure, & all the names of happines. As a woman*  
*Prou. 8. 11. trims and decks her selfe with an hundred ornaments, onely*  
*& 8. to make her amiable, so the holy Ghost setteth out godlines*  
*with names of honour, and names of pleasure, & names of*  
*happines, as it were in her Iewels, with letters of commen-*  
*Cant. 4. 1. dation, to make her be beloued. Left any riches should com-*  
*pare with godlines, he giues it a name aboue other, and cal-*  
*leth it great riches, as if he would make a distinction between*  
*riches and riches, betweene the gaine of couetousnes, & the*  
*gaine of godlines, the peace of the world, and the peace of*  
*conscience, the ioy of riches, and the ioy of the holy Ghost.*

The



The worldly men haue a kinde of peace, and ioy, and riches,  
 But I cannot call it *great*, because they haue not enough;  
 they are not contented as the godly are: therefore only god-  
 lineſſe hath this honour to be called *great riches*. The gaine  
 of couetouſnes is nothing but wealth, but the gaine of god-  
 lineſſe is wealth, and peace, and ioy, and loue of God, and the  
 remiſſion of finnes, and euerlaſting life. Therefore only god-  
 lineſſe hath this honor, to be called *great gaine*. Riches makes  
 Gen. 13. 6. bate, but godlines makes peace: riches breeds couetouſnes,  
 but godlineſſe brings contentation: riches makes men vn-  
 willing to die, but godlines makes men ready to die: riches  
 often hurt the owner, but godlines profiteth the owner and  
 other. Therefore, onely godlineſſe hath this honour, to be  
 called *great riches*. Such gaine, ſuch ioy, ſuch peace is in god-  
 lides, and yet no man couets it: & this is the quality of ver-  
 tue, it ſeemeth nothing vnto a man vntill hee hath it, as Sa-  
 lomon ſaith of the buyer, while he is in buying, he diſpraiſeth  
 the thing which he buyeth, and ſaith, *It is naught*, it is not  
 worth the price which yee aſke; but when he hath bought  
 it, ſo ſoone as he is gone, hee boasteſt of his peny-worths;  
 and ſaith it is better then his money. So godlineſſe, before a  
 man hath it, hee ſaith it is not worth his labour, and thinks  
 euery houre too much that he ſpendeth about it; but when  
 hee hath found it, hee would not loſe it againe for all the  
 world, becauſe he is now come to that which followeth, to  
 be content with that he hath. Here Paul ſheweth with what  
 a man ſhould be contented, not with one thouſand pounds,  
 nor one hundred pounds, nor twentie pounds, but with that  
 he hath: and there is great reaſon why he ſhould ſo: becauſe  
 no man knowes what is fit for him ſo wel as his caruer. And  
 therefore euery one ſhould eſteeme ſo reuerently of God,  
 that he thinke nothing better for him (for the time preſent)  
 then that which God meaſureth forth vnto him. For when  
 Chriſt had no mony, he was contented, and when he wanted  
 mony to pay tribute, he ſent for no more then he needed: he  
 might haue commanded twenty pounds aſwel as 20. pence;  
 But to ſhew, that wee ſhould deſire no more then will ſerue  
 our

Gen. 13. 6.

Prov. 20. 14

Mat. 17. 27

## The Benefit of Contentation.

our turne, hee would haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) wee owe to godlinesse, because it is not possible for a wicked man to be contented; for as hee is not satisfied with sin, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; vntill God come, and then hee saith, *My cup is full. Shew vs thy father* (saith *Philip*) and it *sufficeth*. Nay, shew vs thy truth, and it *sufficeth*. Now my soule (saith the churle) *take thy rest*: nay, now my soule take thy rest, for thou hast laid vp for many yeers. The godly man hath found that which all the world doth seeke, that is, *Enough*. Euery word may be defined, and euery thing may be measured, but *enough* cannot be measured or defined, it changeth euery yeere: when we had nothing, we thought it *Enough*, if we might obtain lesse then we haue: when we came to more, we thought *Another enough*: now we haue more, we dreame of another *enough*; so *enough* is alwaies to come, though too much be there alreadie. For as oyle kindleth the fire which it seems to quench: so *riches* come as though they would make a man contented, and make him more couetous. Therefore seeing contentation was neuer found in riches, the *Apostle* teacheth to seeke it in godlinesse: saying, *Godlines is riches*, as though it did not onely make a man contented, but make a man contented with it selfe. Hee speakes as though he had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water that *Christ* spake of, *hee that drinkes of this water shall thirst no more*: so they that taste of these riches, shall couet no more: but as the holy Ghost filled all the house, so the grace and peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no need of *Astronomy*, because he had the spirit of prophecie; so he which hath contentation, hath little need of riches; he thinkes not of

*Psal.* 23. 5.

*Iohn* 14. 7.

*Luk.* 12. 19.

*Iohn* 4. 13.

*Acts* 2.

*Gen.* 44. 15.

of the Philosophers Stone, nor the gold of *Ophir*, nor the Mines of *India*, but hee hath his *quietus-est*, without suit of law; for hee retaineth a peace-maker within, which would make all Lawyers Preachers, if men were to wise to take counsell of it. 1. Reg. 9. 25

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, hee is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, euen as *Adam* was warme though he had no clothes. Gen. 1. 25.

Such a commander is Contentation, that weresoever she setteth foot, an hundred blessings wait vpon her: in euery disease she is a Physician, in euery strife shee is a Lawyer, in euery doubt shee is a Preacher, in euery grieve shee is a Comforter, like a sweet perfume which taketh away the euil sent, and leaueth a pleasant sent for it. As the Vnicornes horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sudden; so, whatsoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house, peace be to this heart, peace be to this man.* Luke 5. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselues, yet they haue something for others like the *Widowes Mite*, that they may say as the disciples said to Christ, *they want nothing, though they haue nothing.* Contentation wanteth nothing, &c a good heart is worth all. For if she want bread, she can say as Christ said, *I haue another bread.* If she want riches, she can say, *I haue other riches*: If she want strength, shee can say, *I haue other strength*: If shee want friends, she can say, *I haue other friends.* Thus the godly find all Mat. 12. 41  
Luke 12. 35  
Iohn 4. 38.

all within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him: for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore

1. Cor. 3. 16. Paul saith after his conuersion, that which hee could neuer  
 Phil. 4. 12. say before his conuersion, *I haue learned to be content*. First he learned godlinesse, then godlines taught him contentation. Now (saith Paul) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For thus hee must thinke, that as God said to Moses when hee could not obaine leaue to goe to Canaan: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he giueth this charge with is, *Let this suffice thee*. As Jeremy saith, *This is my sorrow, and I will beare it*: so thou must say, *This is my portion, and I will take it*. This is the signe, whether godhaues be in a man, if he haue ioy of that which he hath for things which God giueth to the righteous, Paul saith, that hee giueth them to *enjoy*; that is, if he haue much, he can say with Paul, *I haue learned to abound*; if hee haue little, he can say with Paul, *I haue learned to want*; that is, if hee haue much, as Abraham, and Lot, and Jacob, and Iohs, and Ioseph, yet it cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he remembreth, that these things were giuen him to doe good, as Hester thought of her honour: for if we haue little, it is like the little oile which serued the

Widow as little as it was. *A little to the righteous* (saith David) *it is better than great riches to the ungodly*: for when a man hath found the heavenly riches, wee regard not for earthly riches: no more then he that walkes in the Sunne, thinks whether the Moone shine or no, because he hath no need of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied but

thirst



thirst more, as the ambitious, voluptuous, and couetous do: but they that thirst after righteousness, shall be satisfied: albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Euen as Adam Gen. 2. 16. was warme without clothes; so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but when he began to rebell, then began he to want clothes: so though a man be poore, yet he sees not his pouertie, so long as he is contented: but when he begins to couet, then he begins to want riches, and from that day the curse (in the first of *Aggem*, Verse 6.) takes on him; *Yee eate, but yee haue not enough: yee drinke, but yee are not satisfied: yee clothe your selues, but yee are not warme.* Indeed the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would thinke this man should be happy one day.

When the Charles barnes were full, he bade his soule take rest, thinking to gaine rest by couetousnesse; that hee might say, Riches gaine rest, as well as Godlinesse; but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Luke 11. 19 Did he not gaine faire? Would he haue taken such paines, if he had thought of such rest? Couetousnes may gaine riches, but it cannot gaine rest: yee may think like this churle, to rest, when your barnes, and shops, and coffers are full: but yee shall finde it true which *Esay* saith, *There is no rest to the vngodly:* Esay 48. 22 therefore the wise man, to preuent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie.* Pro. 12. 5. Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury, which is iniquitie. Therefore blessed is the man whom godlines doth make rich: for when the blessing of the Lord maketh rich, saith *Salomon*, he doth add no sorrowe; but saith he, the reuengement of the wicked is trouble: as though his money were dross. Wherefore, let Pa-

iron and Landlord, and Lawyer, and all say now, that *Paul* hath chosen the better riches, which *chiese*, nor *moath*, nor *canker can corrupt*: these are the riches, at last, that we must dwell with, when all the rest, which we haue lied for, and sworne for, and fretted for, and coufened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall seeme as great gaine to vs, as it did to *Paul*; and he which loued the world most, would giue all that hee hath for a dramme of faith, that hee might be sure to goe to heauen, when he is dead, though hee went towards hell so long as he liued.

Here then is an answer to them which aske, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shall bee your gaine, when you are visurers of Godlinesse. Is not the word gone forth yet, which hath killed couetousnesse, that I may end my Sermon? Either you goe away contented, or you go away condemned of your owne conscience: before you were vext with couetousnesse, but now the world shall vex you too: for you shall neuer couet, nor lie, nor deceiue hereafter; but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart with a *memorandum* of hell; that ye shall wish, O that I could abandon this sinne; or else, that I had neuer heard that warning, which makes it a corrasie vnto me before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy goe home with them that are contented, though they may say with *Peter*, *Gold and silver haue I none*, every man would be a suiter to Godlinesse, that hee might haue the dowry of contentation.

If any here be couetous still, let him alwaies thinke, why *Dauid* praieth, *Turne my heart to thy law, and not to conetousnesse*: he might haue named pride, or anger, or lust, but that hee did so keepe his thoughts from the law, as couetousnesse when

when it came vpon him: hee saith; *Turne my heart vnto thy law, and not to couetousnesse*, as though a man could not bee couetous, and haue any leisure to thinke vpon any good. But as *Iohn* baptized with water, so I can but teach you with words. Luke 3.

Now you haue heard what contentation is; you must pray to another to giue it vnto you. It is said of this Citie, that many Citizens of London haue good wills, but bad deeds; that is, you doe no good vntill you die. First, yee are vngodly, that you may be rich: and then you part from some of your riches, to excuse for some of your vngodlinesse. It may be that some here haue set downe in their wills, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point: for *Iudas*, when hee died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceiu'd: for God doth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue: if yee can find in your heart to doe good while you are in health, as *Zachens* did, then God hath respect to your offering: but before, God hearkens how yee giue your riches; first he examines how yee came by them: for a man may bee hangd for stealing the money which hee giues to the poore, because, if hee should count godlinesse gaine, much more should he care to gaine by godly means. Thus you see the fruits of godlinesse, and the fruits of couetousnesse, to slay *Balaams* posting for a bribe, and the sonnes of *Zebedens* suing for preferment, lest seeking for asses they lose a better Kingdome than *Saul* found. If you be couetous, yee shall neuer haue enough, although you haue too much: but when yee pray, *Thy kingdome come*, yee shall wish, *my kingdome come*. If yee be godly, yee shall haue enough, though yee seeme to haue nothing, like to the *Smyrnians*, of whom God saith, *I know thy pouertie, but thou art rich*. Therefore what counsell shall I giue you; but a, Christ counselled his Disciples, *Be not friends to riches, but make you friends of ri-* Matt. 27.8  
2. Cor. 9.7.  
Luke 19. 8.  
Num. 22. 17  
1. Sam. 10. 1  
Luke 11. 2.  
Reuel. 3. 9.

*Phil. 4. 12.* **rebet:** and know this, that if yee cannot say as *Paul* saith, *I have learned to be content*, godlinesse is not yet come to your house; for the companion of godlinesse is Contentation: which, when shee comes, will bring you all things. There-  
*Iohn 8. 36.* fore as *Christ* saith, *If the Sonne make you free, you shall be free indeede*; so I say, if godlinesse make yee rich, yee shall be rich indeede. The Lord **I E S V S** make yee doers of that that yee have heard, *Amen.*

**FINIS.**

**THE**







# THE AFFINITIE OF the FAITHFULL.

## LUKE VIII.

19. Then came to him his Mother and Brethren, and could not come neere him for the prease.

20. And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.

21. But he answered and said vnto them, My Mother, and Brethren, are those which heare the Word of God, and doe it.



Ere is Christ preaching; a great prease hearing, his Mother & his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a worke, and many were gathered together to heare him, the Deuill thought with himselfe, as the Priests and Saduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall bee like *Rachell*, without Children: therefore deuising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee set *Eue* vpon *Gen. 3. 6.* *Adam*, and make *Iobs* wife his instrument, when hee could *Iob 2. 9.* not fit it himselfe: so hee sendeth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, when hee was in this holy exercise, and call vpon him while hee was preaching, to come away, and

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away emptie, and say where they came: We heard the man which is called *Iesus*, and he began to preach vnto vs, with such words, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *Mother*, and *Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from vs, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credit and renowe him, that which was noised here to interrupt his doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speake with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God and doe it*: as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Step-mother, and these are like a naturall Mother.

With this wise answer, he quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loueth vs more then his Mother? his Mother called him, and yet he would not goe from vs; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not done for my Mother, neither shall it be left for my Mother. Thus he caught the deuill with his owne bait, and made his people more louing and attentiu towards him,  
by

by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Deuill tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message *Marke* and *Luke* attribute it to moe: both may stand, for the word which his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noysed it after.

*Mat. 12.37*  
*Mark. 3.31.*  
*Luke 8. 20.*

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee.* You must vnderstand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *Iames*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they were Kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esaue* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrie: Brethren by Consanguinitie, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinitie, because they were of one Family.

*Gen. 27.30.*  
*Deut. 15.1.*

*Gen. 13.8.*  
*Gen. 12.13.*  
*Matt. 23.*

Now, when his Mother, and his Brethren, were come to see him, it is said, that they could not come neere him for the prease. Here were Auditors enow, Christ so flowed now with Disciples, that his Mother could haue no room to hear him: but after a while it was low water againe. When the

*Mat. 16.31* Shepherd was stroken, the sheepe were scattered, when hee preached in the streets, and the Temples, and the fields, then many flocked after him : but when hee preached vpon the Crosse, then they left him, which said they would neuer forsake him; then there was a great ptease to see him dy, as there was here to heare him preach. And many of these which  
*Mat. 27.* seemed like brethren and sisters, were his betrayers & accusers, and persecuters: so inconstant we are in our zeale, more then in any thing else. Thus much of there comming and calling to Christ : now, to the doctrine which lieth in it.

Here bee two speakers, one saith, *Thy Mother, and thy Brethren are come to speake vnto thee*: The other saith, *These are my Mother and Brethren, which beare the Word of God and doe it*. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman: Then, to shew that there is a neerer coniunction betweene Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort; Touching the first, he which teacheth vs to honour our Father and Mother, doth not teach here to contemne Father and Mother, because he speakes of another Mother, for it is said, *that he was obedient to his Parents*. This hee sheweth, when being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because she sought him, so hee honoured her that he left all for her. This he shewed againe at his death, being vpon the Crosse, he was not vnmindfull of her: for pointing vnto *John*, hee said, *Mother,*  
*John 19.26.* *behold thy Sonne*: and pointing vnto her, hee said; *Behold thy Mother*: so he commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to giue vnto *Cesar*, that which is *Cesars*, and to *God*, that which is *Gods*: so he teacheth vs here, to giue vnto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said, *Honour thy Father and thy Mother*, hee did not giue a commandement against himselfe: and therefore he saith, *Honour me*, before he saith, *Honour them*.

The



The first Commandement is, *Honour God*: the fift Commandement is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denied his Mother that one thing which she asked, he sheweth that the Mother should not bee obeyed in all things. When Christ said: *You haue but one Father and Master*, he speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, wee should respect but one Father and one Master, which is the giuer of our Faith, and the Master of our Religion. 2.Reg. 2.20  
Matt. 23.9.

When *Paul* said, *Children, obey your Parents in the Lord*, *Ephes. 6.1.* he meanes not, that we should obey them against the Lord. *Rom. 13.3.* As when hee saith, *Obey Princes for conscience sake*, hee meaneth not that wee should obey them against conscience. Therefore when it commeth to this, that the earthly Father commandeth one thing, that the heauenly Father commandeth another thing: then, as *Peter* answered the Rulers, so maiest thou answere thy Parents, *Whether it is meete to obey God or you?* Aik. 4.19. Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye.

In *Matthew 19*. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. Hee must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for mee, cannot be my Disciple*. Shewing that our loue towards God should bee so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authoritie ouer vs.

As

*Gen. 6. 2.**John 2.**Mat. 16. 23*

As none but God speakes alwaies right, so none but God must alwaies be obeyed : we are not called onely *the Sonnes of men*, but we are called *the sonnes of God*. Therefore as Christ answered his Mother, when she would haue him turne water into wine, *Woman, what haue I to doe with thee ?* so we should answer Father and Mother, and Brethren and Sisters, and Rulers, and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you ?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turn wine into water. *Peter* was not Satan: but when he tempted Christ like *satan*, Christ answered him as he answered *Satan*, *Come behind me Satan* : shewing that we should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill, then wee would giue vnto *Satan*, if he should tempt vs himselfe.

Three things children receiue of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three : for life, they owe loue ; for maintenance, they owe obedience ; for instruction, they owe reuerence : For life, they must be loued as Fathers ; for maintenance, they must be obeyed as Masters ; for instruction, they must be reuerenced as Tutors. But as there is a King of Kings, which must be obeyed aboue Kings, so there is a Father of Fathers, which must be obeyed aboue Fathers : therefore sometimes you must answer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe* : and sometime you must answer as Christ answered, *I must goe about my Fathers businesse*.

*1. Sam. 6. 10*

When two milch Kine did carry the Arke of the Lord to *Bethshemesh*, their Calues were shut vp at home : because the Kine should not stay, when they heard their Calue cry after them : so when thou goest about the Lords businesse, thou shalt heare a cry of thy Father, and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred, to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother : and so as those Kine went on till the Lord brought them where the Arke should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest. It is better

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*. Gen. 11. 3.  
& 12. 11.  
Iude 16. 4.  
& c.  
1. Sam. 2.

I may say, beware of Kinsmen, as well as our Saviour said *beware of men*. For this respect of cousenage made *Eli* his Sonnes Priests: and this respect of cousenage hath made many like Priests in England: This respect of cousenage hath made *Samuels* Sonnes Iudges, and this respect of cousenage hath made many like Iudges in England: this respect of cousenage brought *Tobias* into the Leuites Chamber: and this respect of cousenage hath brought many Gentlemen into Preachers livings, which will not out againe. As Christ preferred his spirituall Kinsmen, so we preferre our earthly Kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voice; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voice came to Christ while he was labouring, so many such voices come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanry would speake with you: another saith, a Bishoprick would speake with you: another saith, the Court would speake with you. 1. Sam. 8. 1.  
Neh. 13. 4. 5

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voice commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee study the Law, for by Diuinitie thou shalt attaine to no preferment, and thine owne flocke will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Nininie* to *Tarsishs*, and makes him bury his talent. Jonas 3.

If he be a Diuine already, & preach his conscience, a voice commeth vnto him againe, as this did to Christ, & saith, Thy friends would haue thee to be quiet, or, there be Spies which do note what thou saist, or, there be fellowes that lie in wait for thy liuing: so sometimes with a little intreatie, he beginneth to draw vp his hand, & lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

cum-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of men*, so say I, *Beware of Kinsmen*.

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to  
*Mat. 19.14* God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, then of the Tribe of *Leui*, which serueth in the Temple. Hee which will be hindred, shall haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If wee should *leane Father, and Mother, and Wife, and Children*, for Christ, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for wee should aduenture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

*Num. 3. 6.  
7.8.*

Here is another Genealogie of Christ, which *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not*: so hee saith: *I haue other Kinsmen which you know not*.

*2. Iohn 1.*

Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefeft honour of Ladies, and Lords, and Princes,

*Act. 17. 11.*

is to be elect of God. S. *Luke* speaking of certaine *Berceans*, which receiued the Word of God with loue, calls them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother, and my Brethren, which heare the Word of God, and doe it*.

*Rom. 9. 8.*

As *Abrahams* children are not counted after the flesh but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit: for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now

*Gen. 1.*

*Heb. 11. 9.*

God;



God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not blessed, because he was of *Iſaacs* flesh : but *Iacob* was blessed, because he was of *Iſaacs* spirit. As wee loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *Kinsmen*, but them which beare the word of God, and doe it.

Galat. 4. 28.  
29.

It seemeth that *Paul* thought of this saying, when as hee said, Till Christ be formed in you : If Christ be formed in vs, as *Paul* saith, then wee are Christs mother : euery one which will haue Christ his Sauour, must be Christs mother. The Virgin asked the Angel, How shee could beare Christ, seeing she had not knowne a man. So you may aske how you can beare Christ, seeing he is borne already.

Galat. 4.

Luke 1. 24.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe : the Virgin was his Mother by the flesh, and the Faithfull are his Mother by the Spirit : The Holy Ghost conceiued him in her, the Holy Ghost doth conceiue him in them : hee was in her wombe, and hee is in their hearts : shee did beare him, and they doe beare him ; shee did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may bee called, The Temple of the Holy Ghost, which is the third Person : so it may bee called, The wombe of the Sonne, which is the second Person.

Matt. 25.

Luke 21.

2. Cor. 3. 16.

Before these words it is said that Christ asked, Who are my Brethren? as if hee should say ; You thinke that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, which beare the word of God, and doe it. To shew that Christ loueth vs with an euerlasting loue ; hee sheweth that hee doth not loue vs for any temporall things, but for that which endureth for ever.

If Christ loued vs as *Isaac* loued *Eſau*, for venison, then we might misse the blessing, as *Eſau* did. But as *Iohn* saith, He loneth in the truth : so Christ loueth in the truth. To loue in the truth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred : but the true loue

Gen. 25. 28.

ouer-

ouercommeth hatred; as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father and his Brethren, and his Sisters. In *Rom. 6.* they are called *his Seruants*; if that be not enough, in *John* the fifteenth they are called *his friends*; if that be not enough, in *Luke* the foure and twentieth, they are called *his brethren*: If that be not enough, in *Mark 1.* they are called *his Children*; If that be not enough, here they are called *his Mother*; If that be not enough, in *Canticles* the fift, they are called *his spouse*: to shew that he loueth them with all loue; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother, and the Brother, and the Sister, & the child, and the kinsman, and the friend, & the seruant, would not do & suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue we kindle in Christ, when we *heare his word, & do it*, that wee are as deare vnto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our harts as his mother did in her arms. As we are his brethren, so wee should preferre him, as *Ioseph* did *Beniamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman.

*Gen. 43. 43.*

Now wee come to the marks of these kinsmen, which I may call the armes of his house. As Christ sayth, *By this all men shall knowe my Disciples, if they loue one another*: so hee saith, by this shall all men know my kinsmen; *if they heare the word of God, and doe it.*

As there is a kinred by the Fathers side, and a kinred by the Mothers side: so there is a kinred of Hearers, & a kinred of doers. In *Matthew* it is said, *He which beareth the will of my Father, and doth it*: here it is said, *He which beareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will, *Psal. 119.*

As he spake there of doing, so hee speakes here of a certaine rule, which he calles, *the Word of God*, whereby all mens workes must be squared: for if I doe all the workes that I can to satisfie anothers will or mine owne will, it auaieth me nothing with God, because I doe it not for God. Therefore he which alwaies before followed his owne will, when hee was stricken downe, and began to repent himselfe, hee presently cried out, *Lord, what wilt thou haue me to doe?* As if hee should say, I will doe no more as men would haue mee, or as the deuill would haue mee, or according as the flesh would haue mee, but as thou wouldst haue me. So *Dauid* praied, *Teach mee, O Lord, to doe thy will, not my will:* for we need not to be taught to doe our owne will, no more then a Cuckoo to sing cuckoo, her owne name. Euery man can goe to hell without a guide.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kindreds goe by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and doe*, are called his Mother, which is the neereft kindred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to belceuers or to doers.

If you aske God, who shall dwell in the holy mountaine; hee saith, *The man which walketh uprightly*: here are none but doers. If you aske Christ, who shall enter into the Kingdome of Heauen, hee saith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: here are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keepe the Commandements*: here are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they that heare the Word of God, and doe it*: here are none but doers. If you aske an Angel, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: here are none but doers. If you aske *Dauid*, who are

*Acts 9.*

*1. 10.*

*1. 10.*

*1. 10.*

*1. 10.*

are

are blessed? he saith, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? hee saith, *Hee which doth this is blessed*: here are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Lest any man should looke to bee blessed without obedience, Christ calleth Loue the greatest commandment: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michab* had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto me, seeing I haue a Leuite in my house*: so, many thinke, when they haue gotten a Preacher into their Parish, *Now the Lord will be good vnto vs*, now Christ will loue vs, now wee are good sonnes, seeing wee maintaine a Preacher amongst vs. But *Michab* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you to doe as you heare: for you shall be no more saued for hearing, than we are for speaking.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a liuely faith. When our Sauour would proue himselfe to *Iohn*, to be the true *Messias*, indeed, he said to his Disciples, *Tell Iohn what thinge you haue heard and seene*; not onely heard, but seene: so, if we will proue our selues to be Christs Kinsmen indeed, we must worke chat which may be seene, as well as heard. *Iohn* was not onely called, *The voyce of a cryer*, but a *burning Lampe*, which might be seene: so all which are crying voices, must be burning Lamps.

*Iames* doth not say, Let me heare thy faith, but Let me see thy faith. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *The workes which I doe* (saith Christ) *bear witness*



witnesse of me: so the worke which we doe, should beare witnesse of vs: Therefore Christ linketh Faith and Repentance together, *Repent and beleue the Gospel. Marke 1. 15.* Therefore I conclude, *That which Christ hath ioyned, let no man separate, Marke 10. 9.*

Thus haue I shewed you Christs preaching, a great prease hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Deuill hath to hinder one Sermon: therefore no maruel though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruel though he raise vp such slanders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernment in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world, the deuill is afraid that one Sermon will conuert vs, and we are not moued with twentie: so the deuill thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his Mother against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Sauour did here, maketh vse of euery thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as *beare the Word GOD and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinsmen, bee they neuer so poore, and wee scorne to call the poore our kinsmen, be they neuer so honest; so proud is the seruant about his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, hee shewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. Hee which called *Abraham* his father, fried in hell, because God was not his father. If *Mary* might not bee proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, whether you be kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shall bee shut out of Heauen that cannot reckon their pedegree from Christ. Here are the Armes now, whereby you may shew of what house you come; *If you heare the Word of God, and doe it*: then Christ saith vnto you, as he said vnto them; *These are my Mother, and my Brethren, and my Sisters*; You women are his *Sisters*, and you men are his *Brethren*; if you bee Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom. 8. 7.*

*John 8. 48.* Lastly, by this you may know the Deuills kinsmen: and therefore Christ saith, *You are of your father the Deuill*. Shewing that the deuill and the wicked are as neere kin, as Christ and the faithfull.

*1. Sa. 18. 13* Now, as *Dauid* saith, *Seemeth it a light thing vnto you to be the sonne of a King, seeing I am a poore man, and of small reputation*? So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham, Isaac, and Iacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that wee may haue a friend in Court.

*Joseph* desired the Buttlr to remember him, when he stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thiefe desired Christ to remember him, *when hee came into his Kingdome*, and hee receiued him into Paradise the same day, though he had alwaies offended: to shew that though wee haue beene as bad as thieves, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Mother, Brethren, and Sisters* of the heavenly King:

to whom with the Father, and the holy Spirit,  
be all praise, maiestie, and dominion,  
now and euermore.

*Amen.*

**F I N I S.**

**C250131 THE**

*The Declaration of Henry Smith, to the Lord Iudges, how hee found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

**H**E said, that hee had scene three visions by an *Angell*, which shewed him strange things, promised him rare gifts, and power to come.

He said that the *Angel* called him *Elias*, whereupon he affirmed that the Prophecie of *Malachie* remaines to be fulfilled in him.

Hee said that the *Angell* told him, that hee should be a *Leaper* two yeeres, and a *Bondman* eight yeeres.

He anonched that his *Father* should be cast over into ignorance and that all he had should perishe.

He anonched; that there should be neither *Baptell* nor *Deaith* in his Countrey for eight yeeres, which is the time of his service.

Hee pretended that after two yeeres, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the Word of God doth alwayes exercise his naturall power) hee pronounced before vs all, Now I am conuerted by Scripture: whereupon hee requested mee to set downe his recantation, which hee uttered in these words.

**The Confession of Robert Dickons, vpon the first daies Examination.**

**I** Did beleene my visions to be true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of *Satan*. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my Brethren. *Witnesses Will. Dabridgecourt Esquire, Henry Smith, Edward Immine, Will. Whaley, Hugh Peace his Master, and a number moe.*

**Robert Dickons.**

*This (I trust) he spake unfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of his*



his degree, as your wisdom shall better see if you talke with him alone. I leaue this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The Lost Sheepe is found. Henry Smith.

Robert Dickons confession vpon my second Examination, wherein hee declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeeres, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeeres.

The matter of the second Vision.

FOure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Iudge) I found a leafe Printed in my chamber next morning, with those sixe sentences, sauing onely the first line: which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw light in the shop alone, whereas I was astonysed, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found mee afraid, that I had seene an Angell in a flame of fire, which called mee Elias, and bade me write all that I had seene and heard: hereupon I remembring my former sights and dreame, thought to make me strange vnto men, and so turned all that which I had seene, as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.

Robert Dickons.

Vpon this hee yeelded vp all his Bookes into my hands, which I haue, and keepe; and now he hath nothing to shew for that false title.

Henry Smith.



# THE LOST SHEEPE is found.

I. I O H N 4. 1.

*Prone the spirits, whether they are of God, or no.*

*Luke 7.*



*Matt. 24.*

*Iohn 10.*

*Iohn 5.*

*Luke 2.*

*Iohn 7.*

*Acts 6.*

Either too bold, nor too credulous, as *Iohn* sent to Christ, *Art thou hee that commeth, or looke we for another?* So send I vnto him which calleth himsele *Elias*, Art thou he which was prophesied, or is hee come alreadie? But will *Elias* answere as well for himsele, as Christ proued his authoritie to *Iohn*? Goe your way and bring word againe to *Iohn* what things yee haue seene and heard, how that the blind see againe, the lame goe, the leapers are censed, the deafe heare, the dead rise, the poore receiue the Gospell. These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to beleue euery man that calleth himsele Christ, or *Elias*, or a Prophet, vnlesse hee bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himself, if I do not the works that no man doth, beleue me not. Therefore he saith againe, The workes that I do, beare witnesse of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but told the Pharisies how their hearts were stricken, No man euer spake as this man speaks. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which hee spake: therefore the Disciples would

would not receiue *Paul* before *Barnabas* gaue witnesse of *Acts 9.*  
 him: Therefore all the Prophets prophecied of Christs com- *Acts 3.24.*  
 ming, that when he came we should know him, and receiue  
 our saluation: therefore Christ hath foretold vs all the tokens  
 of his second comming, and al the signes which shall go be-  
 fore his day of iudgement: and as he had left nothing out, he  
 saith in a full conclusion, take heed, let no man deceiue you, *Mar. 13.23*  
 I haue shewed you all things before. But what hath *Elias*  
 done? or what hath *Elias* spoken? or who cannot dispute with  
*Elias*? or who giueth witnes of *Elias*? or who hath prophecied  
 of *Elias*? or who hath receiued *Elias*? or who hath said of  
 a truth, this is a Prophet? O how necessary had it been, that *Iohn 7.40.*  
 Christ amongst all other tokens of his coming, should espe-  
 cially haue noted vnto vs that *Elias* that great Prophet, that  
 crier, that trumpeter, that destroyer, that *Noah*, that *Lor*, that sol-  
 dier of the Lord, that Son of righteousness, that man which  
 no man shal accuse of sin, if there had bin any such to come?  
 sure we would haue respected more that signe, the a<sup>st</sup> the rest.  
 But so it is that Christ hath forewarned vs of many false pro- *Mar. 13.6.*  
 phets, but of any one singular Prophet of God, he hath not in  
 all his tokens once remembred. Alas, *Elias*, where wast thou  
 that the Lord did so forget thee? hath the Lord reuealed all  
 tokens vnto vs, & yet wilt thou be a tokē aboute number? He  
 that cometh in without his wedding garment, shal be thrust  
 out, & shame shal come vpon him which is without shame. *Matt. 22.*  
 Is it enough for our beliefe, to say, that an Angell called  
 thee *Elias*? Sathan is transformed into an Angell of light:  
 Search the scriptures, saith Christ, those be they which testifie *Iohn 5.39.*  
 of me. Will it excuse *Adam*, to say, the woman deceiued me?  
 Be not deceiued, saith Christ: if an Angel from heauen teach *Gal. 1.8.*  
 you any other doctrine then this, beleue him not: he whom  
 God hath sent, speaketh the words of God. If ye continue in *Iohn 3.*  
 my word, then are you my very disciples: he which hath the *Iohn 8.*  
 gift of prophecy, let him haue it according to the faith. You  
 say, we are in true religion: if thou wert *Elias*, thou wouldest *Rom. 12.*  
 let vs so continue. Why are we in the true religion? because  
 we truly beleue the Scriptures: but the Scriptures so plain-  
 lie

lie, so often, so vehemently point vnto vs, that *Elias* is come alreadye, that now we cannot beleue him that calleth himselfe *Elias*, vnlesse we falsifie the Word of God. You therefore which say we stand in the true faith, and yet would inueigle vs from the faith which we doe hold, to beleue contrary to his infallible Word, haue a secret meaning to call vs to one heresie after another, which hee may easily doe, whosoever can proue the Sonne of man a lier, and goe vnder the name of *Elias*. It is hard for thee to kicke against the prick. Read, see, and behold, how the Spirit consents against thee: I say, vnto you that *Elias* is come alreadye, and they knew him not, but haue done to him whatsoever they listed.

All the Prophets and the Law it selfe prophesied vnto *John*; and if ye will beleue it, this is *Elias* which was for to come: hee that hath eares to heare, let him heare. *Elias* verily when he commeth, first restoreth all things, but I say vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *John* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which bear witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you haue said the case is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciple, you which prophesie not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Eliafes* will you make? or of what *Elias* did Christ speake? his Disciples vnderstood him of *John*, for vnto him the Iewes had done what they would



would : or what *Elias* was to be fulfilled ? not hee that was prophesied ? or what *Elias* did the Scribes think should first come, before the Sonne of man should rise from the dead ? or to what prophesie did they leane, why they should looke for *Elias* ? did they not stand vpon the prophesie of *Malachie* ? Yea no question, for they had no other to trust vnto : but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come alreadie : therefore the *Elias* of *Malachy* was come alreadie : for they knew no other but of *Malachie* : and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come alreadie, doth he not meane that *Elias* which was prophesied and expected, is come alreadie, that the Scripture might bee found true ? No truth can say that he meant any other : then if *Elias* which was prophesied, be come alreadie, how canst thou be he which was prophesied ? The Apostles said, the Scribes looke for *Elias* ; Christ said, *Elias* is come alreadie : is not this as much as if he had said, Let them looke for him no more, for he that is come shall not come againe : if we were now to look for another : he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden : but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said : This may bee *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had been Christ. Can you not be content to thinke as the Apostles did ? Sure it is, they knew not that any *Elias* should rise in those daies, but accounted the Prophesie of *Malachie* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *Iohn*. Furthermore all the Prophets prophesied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet, as they were in the old law, by this sentence, you cannot be a Prophet : but if you say, that place of *Matthew* is not so to be vnderstood, then you must

*Mala. 4. 5.*

*Mat. 17. 10*

You haue as much reason for *Elias*, as the Iewes, that thought Christ called for *Elias*, when he said, *Eli, Eli, lama sabachthani*. *Psal. 78. 39.* *Iohn 10.*

An Irish deuotion.

*Mat. 17. 19*

*Matt. 11.*

must needs construe it thus: that all the Prophets prophecied to *Iohn*, that is, that all, which any of the Prophets said to *Elias*, they prophecied in meaning to *Iohn*, and so *Malachies* prophecie is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the Prophets prophecied, is the *Elias* which was to come.

*Luke 17.*

You grant that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the Spirit prophecied a Prophet, whether he prophecied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophecied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophecie is fulfilled, when the thing prophecied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another.

*Luke 1.*

*Elizabeth* could not chuse but call her sonne *Iohn*. *Marie* was warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe. Makes God Prophets in such secret? The Holy Ghost lighteth vpon Christ in the likenesse of a Dove, that *Iohn* might see and beare witnesse: *Paul* was stricken down to the ground in the sight of all his companions: a voyce came from heauen that the people heard, and *Iesus* answered, This voyce was not because of me, but for your sakes: but of this Angell I may say, he which intendeth euill hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* was taken vp into heauen, and nothing was prophecied to come againe, but one in the spirit

*Luke 3.*

*Acts 9.*

*Iohn 12.*

*Iohn 1.*

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but hee would not call himselfe *Elias*, nor say hee came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modestie, to humble himselfe, as Christ aduanced him: so hee said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou child (saith his Father) shalt be called a Prophet of the highest. So little *Iohn* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to be fulfilled in our daies? I thought the Prophets had determined about Christ, and that Christ had prophesied of vs: thus *S. Paul* taught the Hebrews before *Elias* came: hold fast *Elias*, for if this be true, thy kingdome is but short. But I come neerer vnto you, do you belecue as *S. Iohn*, as a Prophet, or as an Apostle? then you can shew me your faith by your workes. These tokens saith Christ, shall follow them that belecue: they shall cast out devils in my name, they shall speake with tongues, they shall driue away Serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may belecue as well as *Elias*: shall he that is full of the holy Ghost be vnable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall haue power to cast out Deuills, for the false Prophets shall come vnto mee (saith Christ) and shall say, We haue cast out deuils in thy name. But if thou be but a petifogger, and haue no cunning, but set a face on things, then take heed how you adiure these spirits, lest they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou seruest, the same shal pay to thee thy wages. Yet a little neerer to you: you ask your brother, as I read in a peece of letter, vnder your name, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should lead you into all truth, as it is written. And if you had the spirit of

*Luke 1.*

*Heb. 11.*

*Marke 16.*

*Luke 1. 15.*

*Matt. 7. 22.*

*Iohn 16.*

*Luke 11.*

*Iohn*

1. *1. Kjn. 22. 14* *John*, as *John* had of *Elias*, then you should be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that God puts in his mouth; but you erre and that against God, and against his Word, and yet you ask what false doctrine haue I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow. If I beare witnes of my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and bodie: which is so absurd, that neither, either Protestant or Heretick, auouched: the Creed saith plainely, his body was buried, and if in this Article we do not beleeeue truly, how say you that we are in the true religion, which are not yet come to the knowledge of our saluation? You auouch stiffly that the Patriarks before Christ remained in hell; where was no darknesse but light; I stand not to refell absurdities, I rather look for your prooffe, then you to expect my confutation: some haue said, in *Abrahams* bosome, some in *Limbo Patrum*, some in Heauen, and some in Hel: but shew me Scripture, or one Doctor, or true professor since the world began, which euer said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate hell is, and to what purpose it serueth, since Christ fetched his Patriarkes forth of it. You say that Christ knew all things sauing the day of the resurrection: which will not stand with his humanitie, for so he knew not all things; nor with his Deitie, for so he knew the day of resurrection, and all things else. In this point you ouer-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceiue there is nothing in you, but that which is of Practice, and you know no more then you haue learned at Schoole.
2. You peruert the words of *Matthew* 17. Hee saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so vpon a false foundation you ground a busie argument to no purpose. Shall this be your proceedings to falsifie the truth to proue a ly? what doctrine
3. *1. Thes. 2. 3.* is this that shal destroy al things? Antichrist is called the son of



of perdition, because hee destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification, not to destruction: construe thy words wisely, for if the sheepe heare his voice, they will thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did hee not destroy? Had *Iohn* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shall be cast over into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptist* Father cast over into ignorance? was *Marie* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the Holy Ghost, saith *Luke*. Blessed art thou among women, saith the Angell. Is it true *Elias*? this wil go hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor warre shall touch your country, so long as you continue amongst them. This is more then euer was granted Christ: what shall wee think? they promise liberty, saith *Peter*, and they themselves are bond seruants. Ah Lord God, (saith *Jeremy*) behold the Prophets say vnto them, yee shall not see the sword, neither shall famine come vpon you, but I wil giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I spake not to them, but they prophesie vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne heart, and they themselves shall perish by the plagues, from which they exempt their Countrey, without my commandement. You saue that religion is most sincerely professed, and thoroughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I desceit, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*.

Gals. 10.

Luke 1. 17.

6.

7.

Ier. 14. 13.

9.

Genera.

*Genesis* is not to learne of *England*. I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genesis*; then should wee haue more Religion, and lesse Ceremonies.

9.

10.

*Acts* 12.*2. Cor.* 12.

11.

*John* 14.*1. Cor.* 12. 6.

12.

*Mat.* 16. 20*1. Cor.* 11. 18

You pretend that *Caluin* was a good man, and yet in your Article of Christs descent, you make him a plaine reprobate; for hee neuer beleeued as *Elias* doth. You terme your three approbations, visions; and yet you doe say they were true; wherein you will beguile yout selfe, because you goe further then your knowledge: you know not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie; indeede Saint *Paul* durst not say so, lest any man should thinke of him aboute that which he did see him to bee, and that hee heard of him: but *Elias* had neede speake for himselfe, for no man wil speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proues not as wee doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how would you haue him proue else that hee walked vpon the cloudes, and that the rooffe opened to let forth his soule? I feare his time is not yet come to proue this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the Law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

*Paul* refraineth to glory of himselfe, because men should not beedune him aboute that which they saw in him. *Elias* boasteth himselfe of secret visions; because hee would that men should account of him aboute that which they see in him. To be Christ would not be known before his time, *Elias* will be a Prophet before hee can prophesie. Beye followers of me saith *Paul*, and looke on them that walke so, as yee haue vs

for

for an example: therefore fashion thy selfe to Paul, and we will looke on thee; for he that commendeth himselfe is not allowed, but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs then we know? God did beare witness vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the Holy Ghost. Is *Eliu* also among the Apostles? Well, hee is the least of the Apostles, wee will not looke for wonders, we will craue but truth.

2 Tim. 1. 13

Heb. 2. 4

The Prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption.

Deut. 18. 22

2 Tim. 1. 13

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Genoa* in sincere profession? we see (alas) it is not so, therefore wee know the Lord hath not spoken to this man; but hee speaketh of himselfe, therefore thou shalt not be afraid of him, saith God. You were sicke as nature inclined, and you say that the Angel prophesied you should be a Leaper: you were bound prentise as others bee, and you say the Angell prophesied you should be a bond-man: your Countrey hath done well, as many more. And you say the Angell prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot haue enough of such Angells, if men would beleue them? yet *Hanno* wrought with more credite then this, hee taught birds to sing, *Hanno is a God*, and when they had learned their lesson, hee lets them flie in the aire, and wheresoener they came, they cryed, *Hanno is a God*. This had some miracle in it, but *Eliu* will face vs out with a card of tenne.

2 Tim. 1. 13

This is but a young deuill. You affirme, that at the desire of the proud, *Eliu* is beheaded: this is Propheticall indeede, it passeth my vnderstanding. The Spirit of truth speaketh plainly to edifie in truth, and giueth vnder-

13.

2 Tim. 1. 13

der-

Psal. 119.

2. Pet. 3. 16.

2. Cor. 11. 14.

James 5.

Psal. 89.

Mat. 24. 27

2. Cor. 11. 14

Act. 16.

derstanding to the simple, but the spirit of Sathan leadeth mens mindes, to construe his saying as they list, that vnder ambiguous words he might sow erroneous opinions, & contention amongst men. These are the Wells without water, or those which be so deep that men can draw no water out of them. This sentence cannot bee verified, vntil you make *John Elias*: and so wee receive your *submittimus*: see how Susan shall be taken in his owne snare. You demand confidently, if I be a false Prophet, what euill euer haue I done? or where is the person that can accuse mee of sinne? Christ might very well say so, which had power and raigned ouer sinne: but *Elias* is a man subject to infirmities, as wee are, so saith *James*: But was the any Prophet or Apostle whom man could not accuse of sinne? O *Salomon* thou wast not the wisest man, if a child be wiser then thou. O *David*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises; if no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser then the wisest, and thou hast said, I am purer then hee which is a man after Gods owne heart. Woe be vnto that holinesse which leadeth in hypocrisie vnto damnation. Indeed I heare well of your conuersation towards all men, and I am heartily sorry, that such a good life should impart credite vnto a false doctrine: I lament that the wisdom of the flesh should be readier to godly workes then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But what doe you thinke of these false Prophets? shall they not make a shew of godlinesse? shall they not see forth a kinde of good workes, (as the Papists doe to merie heauen?) yea, no doubt, else Christ would neuer haue said, Thy shall be able (if it were possible) to seduce the elect: Satan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The damsell cried after *Paul* and *Barnabas*, These men are the seruants of



of the most high God, which shew vnto vs the way of saluation, and yet thee had a foule spirit: *Judas* kissed, and yet he betrayed: *Pilate* washed his hands, and yet hee was guiltie: Satan alleaged Scripture, and yet he was but a deuill: some preach Christ of enuy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these dayes, when shal they come? if they confesse not many truths, how shal their lies be credited? if they make not a shew of good workes, how shal they be held for Prophets? Whatsoeuer thou art, *Elias*; the false Prophets shal come daily, they shal come in sheepes cloathing, and they shal call themselues great men: and they shal speake strange words, and they shal worke wonderfull thidgs, and they shal seeme holy amongst men, and shal deceiue many, but the end shal try them. *Judas* receiued thirtie peeces, but after hee cast them downe: Thou maist win glory amongst some, but when desperation shal see from whence his torments came, then they shal cry, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a childe of perdition, as *Judas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what dost thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it bee such a glory to be a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou haue not thy reward here, where wilt thou call for it? is the Dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the Deuill, and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect: for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas! wilt thou lose thy selfe, to lose those that are the children of perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer me, euē to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt

*Pbil. 2. 15.*

*Gal. 2. 18.*

*John 10.*

*Gal. 1.*

D

thou

*Acts 14.  
Acts 10.*

*Amos 3.7.  
Matt. 16.*

*1. Cor. 14.*

*Iohn 10.*

*Matt 17.12.  
Luke 1.*

thou teach the truth? thou saist we know that alreadie: but yet thou wilt labour with vs, and preach together. It is spoken like a friend: why then canst thou not ioine thy self with the disciples? why doth not the spirit put into their harts to receiue thee? If God had sent thee to vs, no doubt he would haue sent vs to thee, that as many as bee elected might beleue: for so did the Iewes when *Peter* came, and so did the Gentiles where *Paul* preached, & as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said hee is *Elias*; some, *Iohn Baptist*; some, a Prophet; but the Disciples had him strait before hee told them, Thou art the Sonne of the liuing God. For the spirits of the Prophets are subiect to the Prophets; so saith *Paul* which had the spirit of God. My sheepe know my voice, saith Christ, but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect doe not beleue? It is I, saith *Elias*, and none else. God grant that neuer false Prophet find more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the Holy Ghost from your mothers wombe, and doe yee not yet beleue, or is not your time yet come wherein men shall beleue you? Why then doe you speake for credit before your time? or, why doe you bidde vs beleue you? I am wearie of these tales, and haue been too long in reprobuing that spirit, which I trust no brother will beleue. Marke therefore, you shall heare in a word, all which I haue spoken: you which beare witnes of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answere in disputation, of whom no Disciple beareth witnes, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead vs from our beleefe, which make the Sonne of man a lier, which constru the simplicitie of the Apostles, in parable and figures, which confesse the

the Scribes, and denie Christ, which presume Christ did not respect the prophetic, which come before you bee bidden, which come in at the wrong door, which come to prophetic when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his disciples, which make the spirit prophetic names, which were not cald *Elias* from your birth, whose Angell speakes to none but your selfe, which claim your calling from the prophecy of the old Testament fulfilled before Christ, which haue not the tokens which follow them that beleue, which come to destroy, whose father is accursed, which priuledge your countrey about all the promises that were granted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophetic of things when they are past, which speake darkely to diuers senses, which cast your selfe in your owne sayings, which proclaime, Who can accuse me of sin? which glory of your selfe about that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious daies, which make a shew of holines, which confesse truths to infer lies, which cannot ioine your selfe to the Disciples: what? are you a true Prophet or a false? if these be the marks of a true Prophet, how shal we try the spirits of satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleue the truth: therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* own sentence, is in a wrong belife: let vs therefore keep the profession of our hope without wauering: for he is faithful that promised. Be not suddenly moued from your minde, nor troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer or Prophet rise amongst you, and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, Let vs go another way: ye shall not hearken vnto his words, for the Lord proueth you to know whether you loue him with all your heart. The Prophet, at whom *Ieroboam* stretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

*Heb. 10. 23.*

*2. Thes. 2. 2.*

*Deut. 13. 4.*

*1. Kings 13.*

x. Kings 18.

turne againe the same way he came: but as he was gone, a man of *Bethel* ouertooke him, and said: I am a Prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eate and drinke with thee, but hee lyed vnto him, yet hee went with him, and did eate: but as they sate at the table, the Lord spake by the man of *Bethel*, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy Fathers. And as he was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because hee tempted God to alter his commandement. How long looke wee after deceitfull signes? how long haule wee betweene two opinions? If the Apostles spake the truth, belecue them: if *Elias* spake the truth, heare him. A Prentise in *Mansfield* calleth himselfe *Elias*: but *Thomas* wil not belecue, how shal *Thomas* bee made belecue? Put to thy hand *Thomas*, and feele my wound. So shew mee thy testimony *Elias*, let me feele your heart, les mee see your workes, let me heare your faith, your wisdom, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

John 20.

Prou. 23. 25

God is my witnesse, I haue suffered the spirit to speake vnto thee, because I seeke thy conuersion: but if thou wilt not returne, while mercie is ready, I bring thee sorrowfull tidings; when Satan shall not help thee, the rack must proue this doctrine: wilt thou heape God and the Deuill, and man vpon thee all at once? O wretched creature and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioice, and I wil be glad ouer thee: so I, which haue gonethus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet therein thou shalt be called: if thou canst goe with mee, and it may please the diuine prouidence to call



call thee at thy voice ; I will sing praises, I will give thanks,  
I wil say vnto my soule in all her troubles, Reioice my soule,  
remember since thou praydest for *Eliar*, and the Lord heard  
thee out of his holy sanctuary, and thy conuerſion ſhall not  
be hid from *Iſrael*: pittie thy ſelfe before the day of payment,  
and alwaies remember the ſentence of *Gamaſiel*, which  
neuer lighted falſe. If thou be not of God, thou  
ſhalt come to nought, and thy end ſhall  
be worſe then thy be-  
ginning.

*Act 5. 31.*

**I O H N 12. 48.**

*The word that I haue ſpoken, the ſame ſhall iudge you in the  
laſt Day.*

**FINIS.**

**D 3**

**Questions**

*Questions gathered out of his owne Confession, by*

*HENRY SMITH: which are yet vnanswered.*

**VV**Hether you are sure you shall liue these three yeeres, because you say, after three yeeres you must preach?

Whether a man may expect visions from God, because you say, For these three yeeres you are to looke for moe Visions?

Whether shall you bee able at any time to interpret the truths of the Scriptures in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor warre, nor earthquake in your country these fīue yeeres, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or Translation meane you when you say, This Bible is truly translated?

Whether it bee necessary to saluation, to belecue all the Articles of the Creed?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and belecue the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predelination, Election, &c. are to be preached vnto Lay-men? What free-will had Adam, and what free-will remaineth vnto vs?

What Scriptures are Canonically, and which are not Canonically?

Whether

Whether a man may marry his child with a Papist or other Hereticke; hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether in some cases, a Minister may not bee Non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the bodie, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be knowne, and preached vnto all Nations of the world?

Where is Hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Physiognomie, Palmistry, casting of a Figure, of Musick in the Church, &c?

What thinke you of our common praier book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? whether their money be true, and how they haue it?

Whether should one, meaning to be a Preacher, first studie the Arts, or else studie nothing but Diuinitie; as you haue done?

Whether the Fonn, Surplice, Caps, Tippetts, Bells, Holiddaies, Fasting-daies, and such like Ceremonies, are better obserued or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest Religion, and most reformed to the Primitive Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioyes in heauen shall bee to all equall, and the

the torments in hell, to euery one alike? and whether wee shall see, and know one another?

Where was the soule of *Lazarus* while his bodie was in the graue?

Whether *Elizans* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shall remaine in our bodies glorified?

What thinke yee of the Scribes in the third of *Mark*, that said Christ had an vncleane spirite, and cast out Deuills by *Belzebub*, did they not sin against the holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sin?

Which is the greatest sinne that reigneth this day in *England*?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the bodie?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall be no creature vpon earth?

What thinke you of Playes, and representing diuine matters, as in Pageants?

Whether all things among the faithfull Christians ought to be common? *Act. 4. 32.*

What doe you thinke concerning the Bishopping of children?

What Citie is described of *Iabu* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery point, or yeeld.

Henry Smith of *Husbands Borewell*, at the commandment of His Right Honourable his Vncle, *Master Brian Cane*, high Sheriffe of *Leicester-shire*.



